A Lesson of the Incarnation of Christe, that he toke his humanite in and of the Blessyd Virgine: made the twentithe daye of June by John Hoper.

1549

Roma. ix.

Christe is of the fathers concernynge the flesche.

STC. 13764.

A dayly prayer to be sayd before the Lesson.

O Thy eternal and moste mercyful God: whois worde is the lyghte vnto oure stappes, and the lanterne vnto oure fete. We moost humbly beseche the, to illuminate our mindes, that we maye vnderstande the mysteries conteynyd in thy holye lawe. And into the same selfe thynge that we godlye vnderstonde, we maye be vertuoullye transformyd, so that of no parte, we offende thy hyghe mateſtie, through oure sauiour Jesus Christ. so be it.

¶ A Preface

Eing we be euen so appoynted by the ordinaunce of god, to lyue, & take the experience and dan gere of the laste tyme, in the whiche as the scripture sayth) iniquite shall abound and the trewe knoulege of god so ob scuryd, that skarse the sonne of man when he commythe shall fynde onye faythe vpon the earthe: it is the office of all Christianes, and especiallye of souche as teache the worde of god, not onlye to remoue and take awaye false & pernicious doctrine, and then to plant the truythe: But also in tyme to croppe & cut of the spryngyng.

and towardelye ruy's, before they be full rype, lest they shuld oppresse & kepe vnder the doctrine of truythe.

Amonge all other permitiouse doctrine contrarye vnto the truythe, there is one moste pestilente and daungerous which denyth Jesus of Nazareth oure sauioure to haue receauyd hys humanite and manhede of the blyssyd & holye virgine Marye and suppolith ether he brought hys humanite wyth hym from heauen, or else toke it of some other, then of her. For asmouch therfore as this vngodlye opynion crept not onlye into the churche immediatlye after the Apostelles, but also the same (beynge buried and condemned by the scripture) in oure miserable, and most perillous tyme

is

is goten into the hartes of manye: for whom christe in his humanite shedde his precious bloud, and some it holdith in trouble, and perplexitie of conscience: to confyrme and helpe the well persuadyd in the chrystiane and catholick faythe, and also to cal againe cyf God wyl, souch as begone: I purpose to intreate and reason thys mater of Christes incarnation at large, that the truithe may as right is in thys case, take here place.

Nothyng else in thys preface I demaunde but that the christiā reader tarye with the truythe and not to be offendyd though in thys tyme, manye errours vpon the begynnynge of the Reformation of trew religion ī thys realme, dayly be broughte

in, seynge it was so inthe Apo-
stelles time by the craufte of
the Deuyll that men by the di-
uersite of opinions troublid the
trueth of the gospel. which was
and is done to proue the faith
full nowe therfore to the ma-
ter in the whiche I wyl obserue
this ordre. First I will shewe
out of the olde Testament, and
the newe, that christe toke
hys humanite of the
blissed virgine: after
wardes I wyll
answer to the
obiectiōs of
the cōtra-
ries.

Reason

Reasons out of the olde Testament.

The fyrste is the promyse of god vnto Adamme and Eue: Gene. iii. ỹ the sede of a womã shulde breake ỹ Serpentes hed. This promese was spokẽ of Chriſte, for he solye & onlye brake the serpẽtes hed, that is to saye destroied the workes of the deuyl, satisfyed for synne and ouer came it, and also the worlde, hell, and the Deuylle, and set god and manne at one, remouinge the occasion of enmimite, and the enmimite it selfe in hys precious bloud. Brekynge the wytynges of oure condemnation

vpon the crosse, Ephe. ii. & thys
oure lauioure and peace ma-
ker is callyd the sede of a wo-
man. The whyche worde alone
were sufficient to confound
the contrarye parte, that saythe
Christ toke not the substaunce
of hys humanite of the blessyd
Virgine. Where so euer ye
finde this worde, the seede of a
woman in the holye scripture,
ye shal see alwaies it is taken
for the chylde, and birthe that
hathe of the substaunce of hys
mother: and not for any thing
that passithe throughthe
mother, as the water passith
throughe a pype: But that
part of the mothers substaunce
doothe concurre and necessa-
tielye is requyred to the pro
creation of the chylde as all
Phisicke holdithe

And

And this waye wroughte god almightye the humanite of his onlye sone oure sauyoure Jesus of Nazareth, wythoute the knowledge of man, vsynge the blessed virgine by the operatiō of the holy ghost to conceyue & bringe forth this blessed sede, whyche was made of her, and toke the original of his humanite of, and in her, by the operation of the holy ghost, and nether norished in her wombe, nether brought forthe she, the humanit of Christ, as a thing that god hadde geuen Christe from heauen, or els from some other where, but norysshed in her, and brought forthe the blessed sede that god had made by his holye pour, of her owne substaūce Other els were thys promyse false, the sede of a woman shal

breake the serpentes head. It is no sede of a womā nor hath any thyng to do to be called the sede of a woman, that neuer taketh ought of a woman. But God doeth warraunte that he that shal breake the Serpētes head shalbe the seade of a woman. If it be true (as it can not be false) that the Serpentes heade is broken: who can denye but that it is broken by the sede of a woman. That is, by him that toke his humanyte of the womanes substaunce. Men must beware they be not deceiued in this case with allegoryes, and wrong interpretacion of the worde: but playnlye make answere, Christ is the sede of a woman, and not a thynge that passed throughe here, nor was partetaker of her nature. For then should she not

haue

haue brought forthe her sone, but such alove as she know neyther father neyther mother of.

Other promises made god vnto Abrahā and vnto Jacob of the same sede. To Abraham gene. xxii. In thi sede shall they say al the nacyons of the earthe to be blessed. Unto Jacob, gen. 26. God saith thus: In thy sede shal al ỹ peple of ỹ world be blessed. Here agayne se we Christ called the sede: for none other purpose doutles, but onelye to take away al suspycion & dout, that the worlde myght haue of hys humanyte. And leaste the world myghte haue sayde, as nowe a dayes the more pytye many doth say, we believe that Christe is of the sede of the fathers, but he brought that sede with hym from heauen, or elles

wrought

wrought the same sede, and made it not oute of the synneful nature of the fathers, but some other wayes, vnknowen vnto man. The scripture in these promyses and in other that shall folowe putteth expressedlye, this pronown, Thyne, saying thy sede. In thy sede, not in the sede that christe shal bringe from heauen shalbe the blessing of al people. How can that be Abrahames or Jacobes sede, that neuer toke any of their substaunce, but came from heauen and was made of an other kind of nature then Abraham and Jacob was of. Who is able by good auctorite of the scripture to warraunt christes humanite incase it be vnknown of who he shoulde take it. As these me knoweth not ẏ denyethe christe

to

to take the nature of mā of the
blessed virgine. Unto Dauid
God made the lyke promyse of
Christe to be borne of his sede.
ii. Samuel. vii. When thi dais
be paste, and thou slepeste with
thy fathers, I wyll suscitat thy
seede after the, that shall come
out of thy bely. The same haue
ye. i. Para. xvi. and also psalm.
cxxxii. The Lord swore a truth
vnto Dauyd, and wyll not goo
from it. I wyl set vpon thy sete
one of the frute of thy belye:
Nothinge is more clere, then
these wordes. Noman douteth
but all these places appertayne
vnto Christ, the sonne of the ho
lye virgin. Who is called here
the sede of Dauid. Also that it
shoulde come out of hys owne
belye, concernynge hys posteri
te. Che is Christ called the frute
of

of Dauid belye. God did ſware he woulde this do. Except he be forſworne he hathe done it, and in that god be prelyde, we be agryed. Therfore we wyll not tarye longe in the proue ther of ſeinge it neadeth no probation. One thyng I deſyre ỹ Chriſtiã Reader of, that he marke well euerye worde of the promyſe, where as he callethe hym that is promyſed, nowe the ſede of Dauid, then the fruyte of hys wombe: yf he ſo do, it ſhalbe eaſy to comprehende, howe far theſe men be from the veryte, that Chriſte ſhoulde be a man of the fathers nature. accordynge to the ſcriptures, and yet neuer receyued hys humane nature of none of them all: Loke in the ſcrypture, and ſe what the frutt of the belye is, and thou ſhalte

fynd

kinde in euery where, it is taken
for the child that taketh the be-
ginnynge of his humanite not
only in hys mother, but also of
hys mother, and parente. And
calleth not that the fruyt of the
belye, that passeth the bely with
out the commixtion and partici
patiō of the mothers substaūce
as the water runneth, and pas-
sethe thorough the pype that
mengleth it selfe nothinge with
substaūce of the led. For a more
ample declaration, and defence
of the truethe concernynge the
humanyt of Christ, and the ori
ginall therof, Esaie the prophet
hath more open propheties, not
only assuringe of what familie,
and trybe, Christ shuld be borne
but also namethe the condicion
of hys mother, saying. Behold
a virgyne shal conceyue, & bare
a chylde

a chylde. the. vii. Chap. S. Ma
thew sayeth, not onelye that she
had conceiued, but also that the
blessed fruit grew in her, so that
she was great. Chap. i.
Esaie in the. xi. Chapter saith.
There shall come forthe of the
rase of Jesse a braunche, and a
floure of his rote, and so forthe,
reade the place. Nowe note the
wordes of the holy ghost. Con=
ceiue, beynge greate, & to bring
forthe chylde: whether euer ye
did read in the holy scriptures,
or in any other boke ỹ these pro
perties were found, or maye be
founde in anye, saynge in her,
of whose nature and substance
the chylde is formed and made.
Therfore the virgin, which Es
saye here saithe shall conceyue,
& bringforth, must minister the
part of her substãce to her fruit

other

other wyse, howe shall it be called her sonne. The text amplifyeth thys mater so it selfe: that it needeth no help of any rethoricall amplificacion. Fyrst, with thys worde, beholde: for thys worde declareth that it shoulde be wōderfull, and aboue reason that the nature of a virgyne shoulde ministre mater and substaunce to any childe, neuer being knowē of mā. Had she done nomore, thē waxed great with nothing of her selfe, and brought forth the thing that was made wt out her, it had not ben a thig to be wondred at, at al, so much as the Prophet speaketh. But it is a greater miracle a virgins of her owne nature to be mother vnto a chylde (by Goddes operation) and neuer touched by mā: then to bring forth ỹ burd-

that ſhe taketh from a nother, made wythoute her aſſiſtaunce and helpe.

Then goeth forth the Pro-phete, and diſcuſſeth the doute forther by a ſimilitude, and me taphore taken from a tre, after this ſort. Ther ſhal ſayth Eſay come forth of the ſtocke of Jeſſe a braunche. That is to ſay, the bleſſed virgin Mary, note (the proceſſe of the texte) and from the rote of thys braunche ſhall ſpryng a floure, to ſay Chriſte our ſauiour. Thys is the ordre of the text, & the meaning ther-of. I make the Chriſtiã reader iudge. Oute of the which texte note thoſe thinges. Firſte, that Jeſus of Nazareth our ſauiour concerning his humanite hath not his beginninge from heaue nor els where but from the ſub-

ſtaunce

staunce of the roote of Jesse. Mark the wordes of the prophete. He sayth not that Christ shalbe a floure gratte or sayned to be annexed, to the roote, but he shalbe borne of the same roote. Cõsider the symplytude and the wordes of the scripture Christ is called the flour of the braunche. It is not vnknowen vnto all men, but that the flour is of the nature & substaunce of the tre that beareth the floure. How can they then proue (tarye in ỹ text of Esaie) seing our saui our Christ is the flour of ỹ sanctate virgine Mary, should not be of her substance and nature. Shew vs any floure, that is ether of appel tre, nut, or other ỹ is not of ỹ same nature and substaunce that the tre is, of whõ it springeth. If ye graũt the flour

to be of the nature & substaunce of the stock that bareth ỹ flour: be nomore iniury ouse, & cruell against Christ the flour & fruyt (by Gods ordinaūces) of the sa crate virgin, thē vnto the stock, and rout of euery floure of the felde. Shew vs the flour of an Orange to sprig of an Oke, & thē we wil graunt the humanite of Christe, nor to take hys or ygynall of man, but from heauen, or elles from som other be gynnynge, as you do fayne, ye knowe not what. And then (it muste be graunted) euen as of ỹ nature of no Orange cā come no orange: so of noē Abrahames nature and stocke, cā come Abrahames naturall kynsman oure Saupoure Christe Jesus accordynge to the flesshe. But ye wyll not contrary to reason.

graun

graunt to vs the fyrst, nomore can we cōtrary both to reason and to the holy scripture, graūt you the seconde. These places and promyses of the olde testament consydered: we will bringe forth the autoryte of the newe Testamente, that shal confirme the same.

Testimōies of the new Testamente.

Oute of ẏ olde Testament we haue hearde ẏ christ shuld be born according to the holy scripturs. Nowe let vs heare how ẏ effect answereth to ẏ for more propheties. In case the new testament shouldnot in effect performe asmuch as ẏ olde testament figured by shadows and sawe before by prophetye, they bothe myghte be iustlye

suspected, and no force though both of the were denyed. And for a probacyon, let vs take the experyence of it in this matter concernynge the humanyte of Christ, and that it toke hys begynnynge in and of the holye virgine, by the operation of the holye Ghost. The Aungel sayd vnto the blessed vyrgine, Luce the fyrste. Beholde thou shalte conceyue in thy wombe, & bare a sonne, the whyche thynges S. Mathewe expresseth thus Thou shalt be great, and bare a sonne. Marke the whole state of the scripture, and the wordes here rehersed, to conceyue and bare a child: and ye shal alwaies fynd, it is none other thynge but that the mother shalbe a verye true and natural parent wyth participacyon of here

own substaunce with her child.
Therfore Sayncte Mathewe
in the fyrste Chapiter to kepe
this dout, amonge other thyn-
ges touchynge the genealogie
and stocke of Christ, sayth thus
speakynge of the blessed virgin
Mary, Of whom is born christ
and doeth not say by whome or
through whome Christ passed.
The same worde Of, vseth S.
Paule twysse to the Romains,
and ones to the Galathians, ỹ
whyche worde he woulde not
haue vsed so manye tymes, in-
case Christ hathe taken no sub-
staunce of hys mother, but pas-
sed through her without partic-
ipation of her nature as ỹ wa
ter throughe a condit. To the
Romaynes in the first chapter
he saith thus, which was borne
of ỹ sede of Dauid as touchyng

the fleshe. And in the in the. ix Chapter Christ after the fleshe is of the fathers, & in ẏ fourthe to the Galathiãs he sayth, when the tyme was fulfylled, God sende hys sonne borne of a woman. What can be more playnlye sayde to proue oure sauiour Jesus Christe to haue taken of the virgyne the substaunce of humane nature. Namelye because the newe Testamente & the authorytes therof, doeth so Godlye corresponde and answere to the propheties of the old law, Gen. xxii. xxvi. In thy sede, sayth Moses, and not in another sede, or in a heauenlye sede. The same doeth S. Paul repet, saying. Christe is of the fathers as concernynge to the flesh. Mark ẏ word Of, & it shal destroy, ẏ fond opiniõ of them ẏ

say, true it is, we graũt ỹ Christ is of the sede of Dauid, yet it to loweth not he shuld take of the nature, and substaunce of the sa crate virgin. Note well ỹ wor= des, and they shall satisfye the. Unto this obiection and other I wyll answere vnto here af= ter, in the ende of the oration: Now to the proue of out propo sytion, reade the fyrst of Saynt Luke, and marke the gretinge of Elizabeth vnto the holy vyr= gyne beyng great: Blessyd said she is the fruyte of thy wombe. Thys holye womanne callyth Christ the fruite, but wherof, & from whens had she this fruite of heauen, or othere where. no treulye: but it was the fruyte of her owne belye, then of her owne substaunce, or elle it were a manifestlye to call Christ the

fruyte of her belye. Nether I thynke, there is no man that would, call a thyng the fruite of a tre, that neuer had the nature of a tre. What man was euer so fonde to saye, that a Bete were the frupt of a Chery tre. Or who is he that can saye, that Iesus of Nazareth takyng his humanite frō heauen or of some other thinge beside his mother, can truely call him, ỹ fruit of hys mothers wombe. The scripture sayeth: Chriſte is her sonne, and she is hys mothere, not a fayned mother, but a true and verye naturall mother. So sayeth sayncte Mathew in the fyrst Chap. She broughte forth her sonne. And so the virgyne callyd hym Luke the second, Sonne why haste ỹ done thus vnto vs. Belyue the scry-

ptures

ptures and pondre accordingly the wordes and sentences therof. Math. i. Luce. iii. Jo. ii. i. vi
One place more there is in S: Paule wryten in the second to the Ebrew: which is thys, for asmuche then as the chyldren were partakers of flesche and bloude, he also hym selfe lykewyse toke part wyth thē. And in the same place he sayeth: He toke the syde of Abrahā, & not of the Angels so that he muste be lyke vnto his brothers in al thynges. This place appertetning to the natiuite of Christe let vs consydere dilygently the wordes of S. Paules oration, how he prouyth Christ to haue oure nature, whiche he toke of hys mother. Jf it be sayeth S. Paule that the chyldren. that is to say men be partakers

of flesh

of fleshe and bloude: Christe be-
cause he myghte destroye hym
that hath ẏ dominion of death,
by the death in his owne body,
was made partaker of ẏ same,
to wyte of fleshe and bloude.
Here he vsythe thre wordes,
Lykewyse, Partaker, Of the
same. Reade the text and note
the wordes.

☞ Fyrst it is out of doute, that
oure fleshe is of the nature and
substaunce of a woman. Nowe
sayeth S. Paule Christe lyke-
wyse, that is to saye after the
same maner toke fleshe as hys
brothers. I saye not lyke vnto
vs, for we receaue oure nature
wyth synne, and in synne, and
by naturall coniunccion. Christ
receaued his humanyte of his
mother wythoute synne, by the
operacyon of the holye ghoste.

But

But to Saynct Paules wor-
des: like as man taketh his na-
ture of hys parentes, so lyke-
wyse toke Christe hys humane
nature of the blessyd vyrgyne,
or else S. Paules symple por-
ued nothynge.

¶ The second word of Saynt
Paule sayth, that he was made
participant, or partaker. Nowe
there is no participatyon nor
can be, except it be of such thin-
ges, as is commune betwene
them that be partakers of one
thynge. It cannot be therfore
that Christe hath taken other
flesche then hys brothers had,
whych was of the sede of man.
Forther he addeth. Christe toke
the sede of Abraham, and not
of Angelles, that is asmuche to
say Abrahams flesche verely hu
mane, and not any body or flesch

cele-

celestiall or made of the ayer. In this place. S. Paule sheweth playnely from whens, and of whom Christ toke his humanite. In the same chapter S. Paule sayeth, Christe is made lyke vnto hys brothers in all thynges.

How can thys I praye you be true, in case he neuer toke hys humane nature of anye of hys brothers substaunce. The whyche thynge if ye take from Christ, there is nothinge can be more vnlyke, then Christe, and vs, that be hys brothers. In the last reason S. Paule sayth that Christ was tempted, that he myght succour suche as were tẽpted. Now there is no flesche, cã be tempted, but mans flesche. And there is no mannes flesche, but hath taken his begynnyng

of

of ỹ substaunce of man, except it were Adam the fyrste man that was made of the Earth, Gen. i. Farther howe can he helpe vs as S. Paule sayth beyng in an other flesh from vs. If he haue another flesshe then we haue (I except synne) & nowe mortalyte) how or wherin is the iustyce of God satisfied for sinne. Howe can he be a faythful medyatour betwene God and man, that neuer toke hys humanite, of the substance or natur of any man. ¶ These places and autorytes I trust suffycyth euerye Chrystian hart for the stablyshement of thys Article of oure beleue, where we confesse that Christe was conceaued by the holye ghost, and borne of the vyrgyne Marye. By the whyche word Of, we belue that he toke hys

huma-

humanite of her ſubſtance, and had none othere begynnynge as touchynge hys humanyte, then in her, and of her, by the operatyon of the holye ghoſte. There now reſtyth nomore to be ſayd of me in thys parte, but to anſwere vnto ſuche obiecci-ons, as the contrary part reſy-ſtyth thys trueth wythall.

The fyrſt obiectyon.

❧ If Chriſte toke hys fleſhe of a woman, then were he a ſyn-ner, and partaker of the ſynne that naturally dwelleth in eue-rye, of Adams poſteryte, Ro-mano. v.ti.

We anſwere.

¶ Incaſe Chriſt had bene in al thynges conceaued and borne as we be, there obiectyon were true. But the Angel in the fyrſt of Saynt Luke declareth the

diuer-

dyuersyte betwene the conten
tyon and byrth of chriſte and
oures. The holye ghoſte ſaythe
he vnto the holye vyrgyne ſhal
come vpon the, and the mighte
of the hyeſt, ſhal ſhadowe the.
And incaſe the almyghtye had
not ſanctifyed and halowed the
ſede of Dauid in the ſacrate vir
gyne, whych Chriſte toke in her
wombe, it myghte haue myny
tred ſome ſuſpicion, that chriſt
beynge man of ſynfull nature,
ſhuld alſo ben a ſynner hym ſelf
But the ſcrypture declarethe,
not only chriſte to be the ſede &
frute of the vyrgyne, but alſo
a ſede and frute wythoute ſyne
Saying e the thinge that ſhal
be borne of the is holye, & ſhall
be called ỹ ſonne of god. Thys
teſtimony of the wyll of god in
the ſcrypture ſhuld ſuffyce the

people of God. Whye seke wea knot in aroush, & put doute in a manyfest verite, or to feare of ẏ thynge. ẏ Gods worde playnelye puttyth out of feare. and sayth, It shalbe no synful fruit; nor vyciated sede that the blessed vyrgyne shall brynge forth, but it shalbe an holye fruyte. Luc.i. And in ẏ same place Elizabeth saith, Blessed is ẏ fruyte of thy belye. The holye woman wyll admite no curse or maledyccyon of synne in thys fruyt. The Prophet Hier.xxiii.saieth that God promysed to suscytat vnto Dauid a ryghtuous braunche.

☞ In thys Prophete, there is conteyned, two verities of Christe. The fyrste is, that he shalbe of the sede of Dauyd as the braunche of a tre, is of ẏ tre

it selfe. Now it is knowen, that the tre, and the braunche therof, is partycypant of one, and of the same nature, of the same sape, and condycyon. So is Christe, touchynge his humanyte of the same nature that hys mothere was of. That is to saye, of the seede of Dauid And thys proueth the Artycle of our sayth, He was borne of the vyrgyne Marye.

The seconde parte of the Prophesye proueth the confutacyon of suche as woulde inser, and make to solow, if Christ be of the substaunce and nature of hys mothere, then is he a synner. Marke the texte and it wyl answere the contrary. The texte sayth it shall not only be a braunche but a iuste braunche That is to saye, innocente and

wythout synne before the face and iudgemente of GOD, as thoughe the Prophete hadde sayd. Thys braunche shal take his beynge & orygynal of Dauids posterite & yet want synne. ❧ So doeth the Prophete Esay saye. cap. liii. speakinge of thys blessed, and innocent sede: Who did no sine, neither fraud was found in his mouthe. The same wryteth saynte Peter, i, peter. ii. and Saynte Johan i Johan. iii. He appered to take awaye oure synne, and no synne was founde in hym. Of these places we humble beseche all Christyan men to iudge, whether the worde of God proueth not, as well, Christe to take of the substaunce of hys mother as to proue the same braunche and fruyte of here belye to be

voyd

voyde of all synne, the holye ghost wozkynge the same as it is wzyten Luc. i.

¶ The seconde obiectyon.

¶ S. Math. in hys fyrst Chapter sayeth: That whyche is bozne of here, is of the holye ghoste: then it is not of the nature and substance of ỹ virgin.

We answere:

❧ If the cyrcumstaunce of the place be marked, they shall know, they do iniuries to ỹ text here, as in othere places. Foz when the vyrgyn harde, there shulde be a chyld bozne of her, & she yet in ỹ grace & perfeccion of her vyrgynyte, as of a thyng impossible by nature to be done wondzeth at the tydyngs, and requyreth the Angell of the meanes, how it maye be done. where vnto the Angell ma-

keth answere, to satisfy the admyration of the troubled byrgyne thus. The holy ghost shal come vpon the, and he shall worke thys wonderfull worke in the, although abone the consent of thy reason, yet not without thassystaunce of thy nature whych shalbe shadowed by the holye ghost. Thys interpretacyon of S. Luke admitteth, S. Mathew in the fyrste Chapter, where as Joseph was no lesse troubled to se hys affiaunced, and promysed wyfe, to be wyth chylde, (thoughte it had bene by some synystre, and forbydden meanes, as wel as the poure byrgyne with reason thought it could neuer be without the knowlege of man. As from heauen her reason was confirmed and made to geue

place

plate vnto faith, and the power of GOD, so was Joseph by nyght admonyshed of hys ouer hasty iudgement, and lyght suspycyon, that hys promysed wyfe was not greate by anye man, but by the holye ghoste. Thus myndyth the Euangelyste, to take oute of Joseph the suspycyon ỹ he had of the Godlye virgine for her beyng wyth chylde, and not to proue, that the chyld wythin her, was not of her owne substaunce and nature. Reade the place, & marke the state and argument therof, then shal the text interprete it selfe. If it be so as GOD forbyd, it shoulde anye woulde wrest & constrayne thys worde (of the holy ghost) against ỹ circumstaunce & meanynge of the Euangelyste. We wyshe and

requyre it to be admitted of all men for the scryptures sake, all the Prophetyes that saythe Messyas shoulde be borne of a woman, and not by a woman, or passynge through a woman. If they wyll not thus be contendrd, but forse the lettre that sayeth of the holye Ghoste, that is to saye: Christe was borne of the substaunce of the holy ghoste, then shoulde theye proue ethere Christ to haue no flesshe, because the holye ghoste hath non nor neuer hadde: or elle the god to be turned into ỹ nature of man. And so where as god before was and is euer immortal: should by theyr reason be made mortal, whyche were a blasphemye to graunt.

The thyrd objection.

If Christ the sonne of god toke

not

not oure nature, but by a certayne chaunge & commutacion the word that before was God, to be made flesh, according to ỹ scriptures, Jo.i. & the worde is made flesshe.

We Answere!

¶ This wrong interpretation of the scriptures commeth by the equiuocation, or diuerse signifycatiõ of thys word (Made) Whych hathe in the scriptures two significations. The first, it sygnifyeth a chaunge of one nature into an other as Jo.ii. the water was made wyne. And also gen.xix. The wife of Loth was made into a stone of salt. Thys word (Made) in ỹ scripture in many other places sygnifyeth almouche as to saye receauyd, as S. Paule wryteth Gala.iii. Christ is made for vs

the curse or execration: That is to saye receaued in hym the curse & malediction of God for our synnes. And agayn. ii. cor. v He that knew no synne, Was synne for vs. That is to saye was the sacrifyce for our synne: Good Christiane reader, remembre to take the meanyng of the scripture accordyng to ỹ circumstaunce ther of, and then thou shalt perceaue for the immutabilyte of Godes nature, that where sayncte Joanne sayth, and ỹ worde was made flesche, is euen as mouche to say, as the sonne of God, receaued flesche, And no other sense nor meanyng can it haue then thys, except ye woulde the worde that was God before, and immortal is now chaunged into man, & become mortal, whiche sentence repu

repugneth euerye booke of the scripture. Farther it should followe, that he that was before God, as S. John sayeth, nowe leueth to be God, and is made man, as the water that was turned into wyne Jo. ii. Lefte to be wyne and be come water. And as the corne of salt was no more the wyefe of Loth, but a corne of salt.

¶ Beside all thys, yf GOD be turned into man, how standeth there fyrst interpretacion, that hys flesche and trew humanite is of the holye Ghost.

¶ No maner of waye doutles for no substaunce of flesh is of the substaunce of ỹ holye ghost, nor no substaunce of the holye Ghost can nor maye be the substaunce of the flesche. Thus ther fore wyth the scriptures we cõ-

clude

clude the woꝛde remaynynge
styll the woꝛde, annexid vnto it
the nature of man whyche he
toke of the blessed Virgine, and
truelye is called the fruyte of
here bellye.

The fourthe Obiection.

* Whatsoeuer is boꝛne of a
woman, hath a carnall bodye,
but Sainct Paule attrybuteth
vnto Chriſte a ſpirituall bodye
1. Coꝛ. xv. therfoꝛe he was not
conceyued noꝛ boꝛne of the wo-
mannes nature.

We Answere.

☞ S. Paule in that place ſpea
keth not of the incarnation of
Chriſt, whether it be of the Vyr
gyne, oꝛ from heauen: as it is
ealelye to be ſene by the mater
he intreateth of. But he wry-
teth of the state and condicion
of the bodye after the reſurrec-
tion.

tion. And answereth there to the obiection of them that demaundyd in what bodye the dead shoulde ryse: in the same sayeth he that theye lyuyd, but nomore mortall, nor subiecte vnto the payne of mortalite, as Adames bodye was after he synned: but spirituall as Christes bodye was after his resurrection (spirituall I saye, not that it lesseth hys humanyte, or is turned into the nature of a spiryte. But because it shall lacke all mortal qualytes.)

Thus proueth S. Paule whe he saeyth, it is sowen a naturall bodye, it shall ryse a spirituall bodye. Here sayncte paule speaketh of the body of Christ after the resurrection, and not of hys incarnation. Wherfore their reason concludeth nothynge.

For

For they infer a wronge conclu
sion of an euele, vnderstonde
principall.

The fyfte Obiection.

¶ If Christ should receiue his
humanite of the nature of man
it shoulde be to the ignominye
and contempt of hys persone,
whois holynes wyll not admit
any contunction wyth the vn
perfection of man

We Answere.

* It is no ignomyne, or cõtẽpt
at all, but rather a certayne
argumente of Goddes mercye
(which passeth all hys workes)
that he wouldе not abhor to be
partaker of our infirme nature

* Other cõmune Obiections.

S. Paule, Col. i. Ephe. iii.
Heb. i. Jo. iii. i. Cor. xv. Jo. vi
Hebr. xiii. ephe. iiii. In theſe pla
ces it is playne that Christe is
callyd

tallyd the fyrst begoten of creā, toures. That he came frō heauen. That he is the bread geuē from heauen. He is to day, and was yester daye also. He ascended, that fyrst descēded. These places saye they, proue he toke not hys original of his mother.

We Answere.

¶ Christe as he is verye God so is he very man & accordyng to hys god hed he hath ben, is and euer shalbe wyth out begynnynge and of thys hys diuine nature speaketh the places afore rehersed, and not of hys humanyte. Farther it is the maner of the scripture by cause of the vnion and coniunctiō of these two natures in one person, manye tymes to ascribe and putȳ vnto y one nature, whiche properly is dewe vnto ȳ other

The conclusion.

Seinge the scripture hathe in thys point as wel stablyshed the truyth that Christ oure sauiour toke hys humanite of the blessed Virgine, as also answered all the obiections that can be broughte agaynst the truyth It shalbe the dewtye and office of as manye as loue the Lorde in Christ wyth humblenes rather to consent vnto the truyths then of affection, to stand at the defence of a lye. The lyuinge God graūt vs hys holye spirit, that ones we may all know one thynge in Christ Jesu to oure saluation. So be it.

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